

beis introduced to destroy mosquito larvae; the movements of hill people to the sea controlled; no women should be allowed to work on a plantation. If these steps are taken the physical conservation of the bushman may be achieved.

The cultural conservation technique cannot be expressed so concretely. It is too late to preserve the pattern complete. There is however a good alternative, and I can best give my point of view by describing a concrete example of what can happen with proper guidance or good luck, as on the island of Atchin.

(ii) *Atchin, 1935.*—There is no doubt that on small islands a mile or less across health is much better and *Anopheles* mosquitoes are often absent. They are the small island populations which are increasing most rapidly throughout the group, though some are still decreasing, and in these islands I see the best future of the race. Most have mainly mission populations, but on some heathens are dominant. One such is Atchin, half a mile off the east coast of Malekula; of the four hundred and eighty natives less than two dozen are Christians. A Seventh Day Adventist missionary lived there for many years, and all the other missions maintain native teachers there. The missions have had no success, but the natives got some ideas from them which they have incorporated into their own culture. More valuable has proved the visit of an anthropologist, John W. Layard. He was there more than twenty years ago, but to this day is remembered as T'soni (Johnny). He gained a remarkable understanding of the Atchinese, and his sympathy greatly encouraged the people to keep up their old heathen customs. Like all Hebrideans, the Atchinese sold land to the whites for a few guns in the early days. Unlike all the rest, they have since bought it back. Their country is their own. As their yam gardens are on the mainland, they are expert canoeists; they still keep up the old canoe voyages to Ambrym, trading penis-wrappers for pigs; to Malo, Santo, and east Malekula. The old turmeric-dye leaf trade has been taken over by French ships, and for some years now there has been no ritual sex-initiation voyage to Omba, home of the benign deity Ta-har (Tugaro). The best fishermen, whole villages club their copra together to get a modern European drag net; but do not let decay the ancient stone-wall trap, a sort of lobster-pot, and the special handnets for the Palolo worm, which at certain seasons appears in millions, giving its name to three of the lunar months. They run their own stores and sell their own copra to the highest bidder of the several ships that call in search of this lucrative trade. They encourage whites to visit but not to stop. They make sham spears to sell to world-touring yachts which call regularly to see these remarkably safe savages; the real spears they do not show. They have twice done all their dances for film companies, in no way to the detriment of the dance culture or significance, rather the opposite. Baker (1935, p. 212) says of the Sakaus, Santo: "If they had been persuaded to dance for the tourists it would have been the beginning of the break-up of their culture, in which dancing plays an important part. . . . The prostitution of their culture by tourists would be deleterious not only to themselves but also to social anthropology." Apart from the fact that the Sakaus have unfortunately lost, almost forgotten, the whole dance-cycle of the highest chiefly grade (*vuster*), and that the special dance for the marriage of a